

The NATIVE VOICE

Official Organ of the Native Brotherhood of British Columbia, Inc.

No. 9.

VANCOUVER, B.C., SEPTEMBER, 1961

PRICE 10 CENTS



NATIVE INDIAN GEORGE WILSON, standing at left in this picture, has earned recognition in more than one capacity. As a fisherman at Bella Bella, he was a member of the United Fishermen and Allied Workers Union and a former executive member of the Native Brotherhood. Since 1957 he has been employed by the B.C. Power Commission as a diesel engineer at Alert Bay, the only Native on the Commission staff there, and he is now a member of International Brotherhood of Electrical Workers' Local 230. With Wilson in the picture is chief operator Allan Jackson.

We Will Fight For Our Land Rights'

"We will fight for our lands right up to the United Nations if necessary," Percy Paull, Squamish Band Council member and son of the late Andy Paull, said in North Vancouver last month.

"All we ask is to be recognized as Canadian partners who have to this date made generous contributions to the history and welfare of this country despite little encouragement.

"Be assured that the Indians of Canada with proper help and co-operation can and will make an even greater contribution in the years to come."

Mr. Paull, in a speech to a recent meeting attended by North Vancouver Mayor William Angus, Coast-Capilano MP William Payne, representatives of the Indian Affairs Department, and other interested groups, criticized the "grave injustice . . . imposed on us of the Squamish Band of Indians" since 1917. At that time, he said, the Vancouver Harbor Commission took 50 percent of net revenue accruing from rentals of Native foreshore on Burrard Inlet.

BY ORDER-IN-COUNCIL

"The Harbors Board was able to do this by a quick claim deed issued by the Minister of Justice under terms of a Federal Order-in-Council." This, he continued, was done in September, 1917, and under its conditions, the Harbors Board would retain 50 percent of the revenue and the Squamish Indians the other 50 percent.

"The quick claim deed issued by the Minister of Justice in the year 1917," he declared, "was ultra vires." Explaining, he said, "The white Mr. Paull recalled that a conference of B.C. Indians a few years ago have made the laws — we

Indians in Canada have abided by the laws. It is not the laws that are breaking us Indians. It is the white men who are breaking the laws who are breaking us Indians."

(Continued on Page 4)

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Ojibways 'Steal' Totem, B.C. Natives Don't Object

Ontario's Ojibway Indians have stolen the totem pole for their tourist village which opened recently on Lake Simcoe — and not a single war cry has sounded along the B.C. coast.

Explained Guy Williams, president of the B.C. Native Brotherhood: "The totem may soon be accepted as the national symbol of Indians in Canada."

Mr. Williams said Indians are trying to form a national organization

National Parley Hits Act Changes

Government Report Termed 'Sketchy and Disappointing'

The final report of the joint committee of the Senate and House of Commons on Indian affairs came under fire at a two-day conference of 21 of Canada's top Indian leaders which ended in Regina Friday, August 18.

The leaders, representing Indian groups from five provinces, termed the report "sketchy and disappointing."

The report was one of the main items of discussion at the conference in Saskatchewan House which was called to organize a national Indian federation.

A temporary committee of the new group — called the National Indian Council of Canada — was elected Friday afternoon to draw up a constitution and to arrange for the next conference when a permanent executive will be named.

The sessions were closed to the press and to all non-Indians.

REPORT UNACCEPTABLE

But after the meeting, spokesmen for the group said the unanimous feeling of the leaders was that they could not accept the parliamentary committee's final report.

They charged that the findings of the committee were based on recommendations made in camera by senior officials in the department of Indian affairs and on briefs presented by "white organizations."

They said not enough time and concentration was given to thoroughly examine evidence in briefs submitted by Indians.

"The report merely tidied up the Indian Act rather than giving us what we requested in our briefs," they said.

Indian problems presented for investigation weren't dealt with, they said. One of the recommendations made was that chiefs should be paid by the government for the work they are doing, because, the spokesmen said, they do

the work of Indian agents. However, the report said chiefs should be paid out of band funds and taxes.

COMMITTEE MEMBERS

Elected to the temporary committee were: A. H. Brass of Regina, chairman; Bill Wuttunee, Regina, co-chairman; Mrs. Marion Meadmore, Winnipeg, secretary-treasurer; David Knight of Davis, Sask., Telford Adams of Sarnia, Ont., George Manuel of Chase, B.C., and Joe Keeper of Winnipeg, provincial representatives.

Mr. Brass said that one of the first jobs of the new council will be to attempt to achieve unity of the many different Indian organizations across Canada. The next conference will be held, possibly in Toronto, in about six months' to a year's time.

Mrs. Meadmore announced that the council will sponsor a contest open to all Indian school children in Canada to design an emblem for the new organization.

She said Mrs. Ethel Brant Monture of Ohswekan, Ont., has offered \$50 for a first prize. The contest rules will be set down by the temporary committee.

Theatre Name Not Settled

Vancouver's new little theatre, scheduled to be opened shortly, would already be carrying the name of Pauline Johnson if public sentiment were deciding the issue.

Letters to the editor in Vancouver's two daily newspapers, editorials in small publications, and the man and woman on the street are all overwhelmingly for the name.

In addition, a citizens' committee which includes many prominent persons in its ranks, has been pressing for this tribute to Canada's foremost poetess, the Mohawk Princess Pauline Johnson whose ashes lie buried among the evergreens in her beloved Stanley Park.

Latest step in the struggle for recognition of this unusual woman

(Continued on Page 2)

PAULINE JOHNSON THEATRE

(Continued from Page 1)

whose "Toast to Vancouver" will never allow the city to be forgotten, is a letter from the Vancouver City Council to Buckingham Palace to see if naming the theatre after Miss Johnson is considered protocol in view of the fact that it is situated next door to the larger Queen Elizabeth Theatre.

While the Council itself was

split on giving the theatre Pauline Johnson's name, a majority favored asking for the information as to the propriety of the action.

A leader of the Citizens' Committee, Lionel Curran of Vancouver, wrote directly to Queen Elizabeth enclosing a copy of the special Pauline Johnson edition of The Native Voice and asking Her Majesty for approval of the suggested name.

While it too was split, the civic theatre committee, whose duties include recommending a name for the little theatre, recommended in favor of Miss Johnson.

Aldermen, who voted 5-3 to find out if giving the theatre the name of the Indian princess would be "proper," are divided on giving it any name at all, even if the Queen gives approval. The three who opposed writing Her Majesty — Jack

Moffitt, William Rathie, and Reg Atherton — claim the two theatres are actually one building and should carry only one name.

Aldermen Halford Wilson and Marianne Linnell supported the name Pauline Johnson.

Ald. William Street said he doesn't really care what it is called, but would favor Pauline Johnson if it is not improper.

During the debate Ald. Moffitt said the new 12-acre park at Shaughnessy golf course should be named after the famed poetess.

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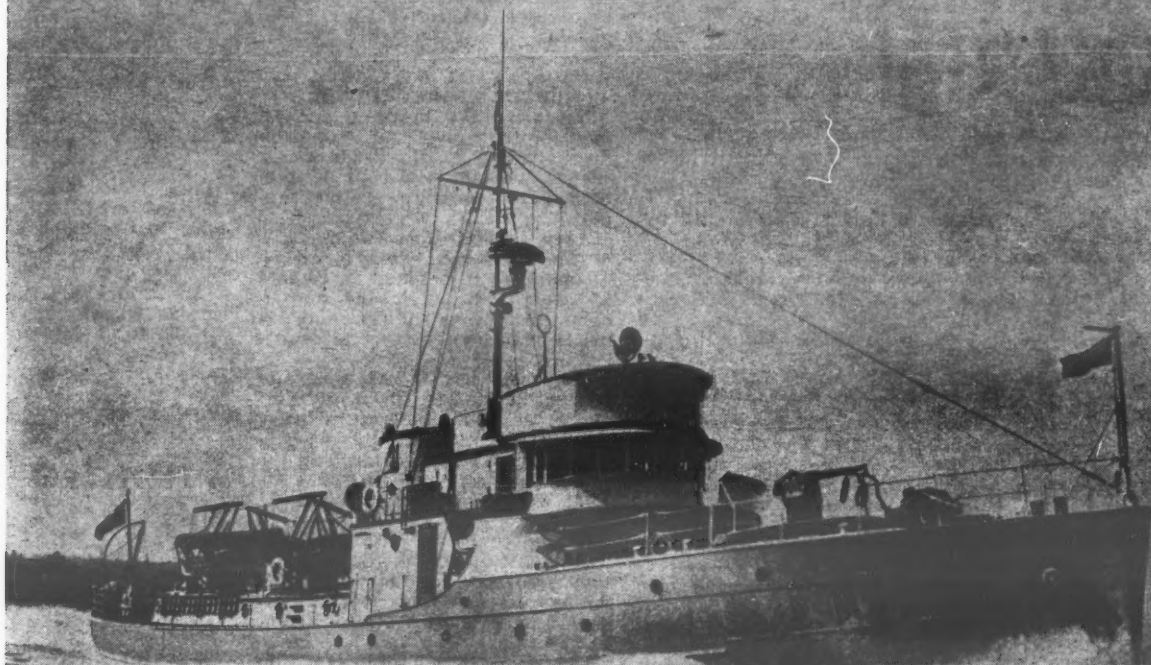
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Canon Ahenakew Dead

By Ruth M. Buck

A Churchman and Warrior

The Rev. Canon Edward Ahenakew has died.

I cannot write in any impersonal way of this fine Indian clergyman. He was, throughout his lifetime, the honored and true friend of our family.

He said himself that he had drawn encouragement always and help from the two Matheson brothers, Rev. Canon Edward Matheson of Battleford (for whom he was named) and Rev. John Matheson of Onion Lake; and from their wives, Eleanor Sheppard Matheson and Dr. Elizabeth Matheson.

He counted as his privilege what was more truly ours, that four times in his ministry, when we most needed that assurance, he should speak eloquently, first in English and then in Cree, of their work and its value to his people.

CREES HIS FAMILY

The Crees were his people, and his family, for he never married or had a real home of his own. All he had was theirs. He was an unassuming but proud man, and he had reason for such true pride, both in himself as a leader among his people, a chief of the Cree Nation, and in his descent, for the Ahenakews are a noted family, and his grandmother was a sister of Poundmaker.

To any young man of his people who came to him for advice, he said always: "Never mind the standards or the attitude of the whites. Be a good Indian."

He knew how much his own education had helped him. He strove always to develop a like appreciation among his people, to impel them to advance themselves by their own efforts, and not through reliance upon others. He recognized the strength of old superstitions that warred against his Christian training, ancient customs that influenced him almost in spite of himself.

As a man he saw himself as one of a proud and troubled people; as an Indian clergyman, one in the tradition established in 1820 by the first Protestant missionary to the Hudson's Bay Territory, to Rupert's Land, the Rev. John West, when he gathered Indian boys into his mission school at Red River, that he might train them to be teachers and evangelists among their own people.

FOUR JUSTIFY HOPE

Four of these boys justified that choice. They were Henry Budd and James Settee, who were ordained to the ministry; and John Hope and Charles Pratt, who served as teachers and catechists. They established missions at gathering-places of the Indians, at Cumberland House, The Pas, Fort à la Corne, Lac la Ronge, Stanley, and the Touchwood Hills.

With the Carlton Treaty of 1876, the different bands chose their own reserves. One of the chiefs who signed that Treaty, Stacblanket (Ahtahkakoop) selected Sandy Lake, about 70 miles west of Prince Albert. Rev. John Hines founded the Anglican Mission, and Edward Matheson came from the Red River Settlement in 1877 to be the teacher, beginning his life's work among the Indians of Saskatchewan Diocese.

BORN 76 YEARS AGO

Edward Ahenakew was born in 1885. He attended the day school at Sandy Lake and then, as a promising student, he was sent to Prince Albert, to Emmanuel College School, where Archdeacon John A. Mackay was principal. The College had been founded in 1879 by Bishop McLean as a Theological College, but under Bishop Pinkham was devoted entirely to Indian education, on the understanding that certain students would be given training for missionary work. Edward Ahenakew was one of these.

Later he attended Wycliffe College in Toronto, and when Emmanuel College was re-established in Saskatoon, he continued his studies in Theology there and was ordained in 1912.

He was sent to Onion Lake, to work under Rev. John Matheson, knowing the esteem in which that missionary was held; but it surprised him, as an Indian particularly, to find that he could give equal respect to John Matheson's wife, whose practice of medicine was a service, not a career.

It was to influence Edward Ahenakew, for in 1918, after John Matheson's death and Elizabeth Matheson's departure for Winni-

peg, he experienced the flu epidemic in all its tragedy on Indian reserves; and he resolved to become a doctor himself. He began his studies in Edmonton; but with limited means, living alone, in different ways to his own welfare, it was surprising that he was able to continue for three years before impaired health compelled him to abandon the course.

With proper care, he was able to resume his full duties in the Diocese of Saskatchewan, and after Archdeacon Mackay's death in 1923 was given charge of most of the Indian work.

In addition, he continued the publication of "The Cree Monthly Guide" and the compilation of a Cree dictionary. He was consistently a delegate to provincial and general Synods, and became widely known across Canada, preaching in every city. Some of his addresses were printed, as were his articles on the problems of his people, and a collection of stories, "Cree Trickster Tales."

DOCTOR OF DIVINITY

In 1949 he became the first member of his race to receive a Doctor of Divinity degree, conferred on him by Emmanuel College.

In 1955, his retirement lightened his work and the need for constant travelling; but he could not refuse his help while missions needed him, whether at Fort à la Corne, or Tweedsmuir, or Sandy Lake.

The establishment of summer training schools for Indian lay-readers found his ready support, no man was better qualified than he to encourage and to instruct. He died as he had lived, responsive to every appeal, without thought of self, serving God in serving his brothers.



RAVEN TOTEM

Indians Win School Fight

DUNN, N.C. — Dunn High in demonstrations by Indians school, target of highly publicized fights at desegregation last year, admitted 20 Indian students to classes last month.

The Indians demonstrated last year against the Harnett County school board because they were forced to make a 70-mile round trip daily to attend the East Carolina Indian Institute instead of Dunn High.

The Indians, who say they are descendants of the old Cherokee and Croatan tribes, were fighting segregation but they insisted they would have a school in Harnett County.

No Negroes have been assigned to white schools in Harnett County.

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The Amicable Theft

Ontario's Ojibway Indians have appropriated the totem pole as a symbol for their tourist village on Lake Simcoe.

B.C.'s Native Brotherhood goes so far as to approve the theft. President Guy Williams explains that the B.C. Indians hope the totem pole, characteristic of the coastal tribes, may be adopted as the national symbol of all Canadian Indians.

As a matter of regional pride we agree. B.C. coast Indians possessed a degree of civilization both astonishing and admirable. In justice to their achievement the totem pole, rather than the feather bonnet of the nomadic prairie tribes, should represent the highest standards and aspirations of the Canadian Indian.

The interesting aspect of this amicable theft, however, is the growing unity and co-operation between peoples so different in habits, history and customs. Apart from having been prehistoric inhabitants of the same continent they are as different as Scots and Turks.

Perhaps the rest of us are lucky they didn't cast around for a symbol of the real force that brought them into unity.

It might have been a statue of a white man with a rum keg under one arm and a copy of the Indian Act under the other.

—VANCOUVER SUN

Letters to the Editor

Pauline Johnson Edition Wins Praise of Readers

Mrs. Maisie Hurley,
 Publisher, The Native Voice,
 Vancouver, B.C.

Dear Madam:

Please accept belated appreciation of the splendid Pauline Johnson edition. It is wonderful in every way.

We have two of Miss Johnson's books but it was nice to read poems with which I am not familiar; also particulars of her life.

Then there were the fine photographs.

The contributions of Big White Owl (Mr. Jasper Hill) are always fine — the one in this number especially so.

I take the liberty of enclosing 75 cents because I don't think we should expect a number like that for our small yearly subscription.

Very sincerely,

CLARA M. WILSON,
 Vancouver, B.C.

P.S.: I shall keep the number among my souvenirs.

The Native Voice,
 325 Standard Building,
 Vancouver, B.C.

Dear Sir or Madam:

Enclosed is my remittance of two dollars to cover the Pauline Johnson Special Edition and my subscription to The Native Voice for the next year.

You are to be congratulated on an excellent edition on Pauline Johnson's life history and it has great historical value.

I saw Pauline Johnson twice, once in Ontario when I was a youngster, also at Manitou, Manitoba. I was acquainted with authoress Nellie McClung who wrote of her in The Stream Runs Fast.

Thank you for sending it to me.

I also enjoy The Native Voice — keep up the good work.

Yours truly,

B. R. CALDER,
 Winnipeg, Manitoba.

PERCY PAULL

(Continued from Page 1)

years ago had urged establishment of a Royal Commission or judicial tribunal to inquire into the validity of Indian land claims in British Columbia.

APPOINT TRIBUNAL

"The conference also asked that a tribunal be appointed to look into the foreshore fronting Indian Reserves but as of now this has not been carried out," he reported.

"We are not treaty Indians and therefore we cannot come to any terms until there is a treaty made with us Indians of British Columbia.

"We ask that a judicial inquiry be made," he declared.

"We call upon the Government as our self-appointed guardian to prove they really have our interests at heart to establish not only our rights but to give an accounting of our monies for all transactions for the past 100 years.

"After this judicial inquiry has established our rights, we will sit down with the representatives of the Crown at the bargaining table to negotiate a treaty for our protection."

Concluding, he said, "We Indians have always been loyal to our kings and queens and have always believed in the policy of British fair play. But in turn we want to be treated justly — give us justice first."

Nimpkish Elder Passes at Alert Bay

Another page in the history of B.C. Coast Native Indians closed Wednesday, August 30, when Edward Whonnock, hereditary chief of the Fort Rupert and Nimpkish Bands, passed away in St. George's Hospital at Alert Bay.

Son of the late Chief John Whonnock of the Fort Rupert (Kwa-gult) tribe, Ed Whonnock, 75, was the last elder of the Nimpkish Band. He was of high ranking nobility of the Bella Bella (Healtzkwa), Fort Rupert (Kwa-gult) and Nimpkish (Numgees) tribes, and one of the last links of the great Kwa-gult traditions. His mother was of the ruling class of the Nimpkish tribe (proper).

The late elder was brought up by both sides of the family in the traditions of the Kwa-gult Nations, the customs of which would be very hard to revive. In his youth Edward was brought up by his late mother's people, the Nimpkish tribe, the family of the Kwa-gult. His father believed in progress and his son was one of the few, in the early years of the Anglican missionaries, to be placed in the Residential School under Rev. Hall.

In later years Edward Whonnock made his own personal mark in the traditions of his mother's people. He humbled himself throughout his long life knowing the achievements of his parents which stood for a well disciplined people. He always had a good word for everyone. He was one of the first Native Indian skippers in the fishing fleet of the Anglo-B.C. Packing Co. and was one of the top fishermen of his time. He played an active and prominent role in fish price negotiations for the extinct Pacific Coast Fisheries Association and as the head of the Natives fishing for A.B.C. Packing Co. At present both his sons, Tom and Henry, are taking over for him each operating a boat for the same company.

Ed Whonnock was instrumental in bringing the B.C. Coast Natives into the Brotherhood of B.C. when

it extended its membership to Indians in the province. He always worked toward the welfare of the Native people and believed in the wide organization as represented by the Native Brotherhood. He supported their activities towards a better relationship with all peoples and worked towards the spiritual needs of his family and people, believing this to be the salvation of the Native people.

Edward Whonnock is survived by his wife Rachael, of the Bella family, of Village Island; daughter Mrs. (Mary) James Wadhams; two sons, Tom and Henry; three brothers, John, Gideon and Max; three sisters, Mrs. Lydia Peterson, Mrs. David (Kitty) Carpenter, and Mrs. William Scow.

—Alert Bay Pioneer Journal

US Natives Give Up Land

KLAMATH FALLS, Ore.—The United States government has paid over \$12 million to nearly 300 Indians in Klamath County, Oregon. Each Indian had an average of \$43,000 to save — or spend.

Most of them promptly put it in the banks.

Within 48 hours, one automobile dealer sold 17 new cars — 15 for cash.

At least two Indians bought lumber for new houses. Some inquired about small ranches for sale. Some looked at new houses.

The money is payment for 50,000 acres of Klamath Indian Reservation timberland and worth out to \$24 per acre.

The Klamaths voted to give up their tribal life and dispose of their property. The federal government bought most of it as addition to the national forest system.

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Death Takes Noted Cariboo Personality

George M. Murray of Lillooet, a newspaperman for 55 years and veteran Liberal politician, died last month in St. Paul's Hospital.

Mr. Murray, 72, was a former managing editor of the Vancouver Sun.

He and his wife, Margaret "Ma" Murray, ran the Alaska Highway News at Fort St. John until last year when they took over the Bridge River-Lillooet News.

Mr. Murray worked for newspapers in most parts of Canada and as a correspondent in the Far East.

GOVERNMENT MEMBER

He represented the Cariboo in the provincial legislature and federal Parliament.

He was an MLA from 1933 to 1941. He was elected an MP in 1949 and served one term before retiring to take up full-time newspaper work.

Mr. Murray began his newspaper career at age 16 on his hometown paper, the Woodstock Sentinel-Review.

He later worked for the Ottawa Journal, where he used to play hockey from his police court reporting job to listen from the public gallery in the House of Commons while Sir Wilfred Laurier spoke.

Mr. Murray's next job was with the Winnipeg Tribune.

Mr. Murray returned to the daily field in 1922 as managing editor of The Vancouver Sun for two years.

In 1928 he became the first accredited Canadian correspondent to tour China, on assignment for the Southam newspaper chain. The trip had the backing of West Coast

industrialists interested in opening up trade with the Orient.

IMPROVED TRADE

Mr. Murray prepared a chart of commerce for the Pacific coast. He unearthed information which helped improve trade between Canada and the Far East.

As an MLA he went back to the Orient in 1937 and combed the Asiatic coast from Malaya to Japan looking for markets. He also wrote articles for The Sun on that trip.

He started the Alaska Highway News with his wife in 1943. His son Dan now publishes the paper.

Mr. Murray entered federal politics by accident.

PLANE GROUNDED

En route to Vancouver, his plane was grounded at Prince George. Bored, he went to the radio station and while talking to the station manager started complaining about the sitting member for the Cariboo.

As a result he went on the air that night for half an hour. Before he had finished his broadcast the phone started to ring and H. G. Perry, Prince George editor and former minister in the Patullo government, was urging him to run for parliament.

Mr. Murray was persuaded and won handily. As an MP he glorified the Cariboo and glamorized the Alaska Highway country.

Mr. Murray is survived by his wife, son, one daughter Georgina in Vancouver, and seven grandchildren.

Mrs. Maisie Hurley, publisher of The Native Voice, expressed her deep regret at the passing of "a beloved old friend." She extended her "sincere sympathy to Mrs. Murray and other members of George Murray's family."

Back Scratching Taboo Aboard Indian Canoe

Nanaimo — Paddling a sleek Indian racing canoe is no place to be when you've got to scratch your back.

I found this out recently when I was invited for a trial run of the 11-paddle canoe Prince Charles, seconds after the 51-foot dugout was christened with sea water.

Indians at the number one reserve here put on finishing touches of red paint Sunday morning; launched her on the rising tide at 5 o'clock.

She's shaped from a cedar log, 51 feet long, 31 inches in beam at her widest, with pencil sharp bow and stern.

Chief Bill Seward admitted she was "pretty cranky."

She's six feet longer than their

old canoe, the Warpath, and four inches slimmer, and twice as tipsy.

Knifing my paddle into the water, racing along at 10 knots, is tough enough exercise for anybody on a Sunday afternoon. When you have to watch every twitching muscle to make sure you're not tipping the boat — that's something more.

When you smiled you smiled with a straight face — a misplaced muscle could mean a spill.

Every paddle must dip in perfect unison; every muscle surging at the right moment, to give an eager thrust ahead.

After the trial run, Chief Seward said he was pleased with the performance.

I said I was pleased, too — pleased to be back on terra firma.

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The Children Understand

• The following speech was delivered before the Indian Integration Committee earlier this year in the Princess Margaret High School, North Surrey, by Chief Mrs. Guerin of the Musqueam Reserve.

MANY PEOPLE talk about what they could do for an Indian or what they would like to do for an Indian, especially one living on a reservation, or community as some would prefer you call it. You are probably unable to do what you have in mind.

Many Indians would like to be accepted in your community activities but are afraid to venture forth because they have been hurt so many times; sometimes not intentionally.

I doubt if very many would have ventured to do what I did just recently. It's not that I have a lot of courage, but a challenge presented itself and I met it in the hope of converting some small children over to the idea that we Indians are human beings just as you are, even though our skins are a little darker. I felt that if I could succeed in this, my life will not have been in vain.

A GRADE TEACHER in Trafalgar school, teaching her class the history of Indians, asked me

to speak to her class. I did not feel qualified to do so but no one else was available at the time so I accepted the invitation.

The children asked many questions such as, "Do you live in tepees?", "Do you sit and eat at a table as they did?", "Do you wear ceremonial dress at a meeting?", "What kind of food do you eat?", "What kinds of games do the Indian children play?"

My allotted 45 minutes were gone before I knew it and I shall always treasure the children's letter of thanks.

I tried to explain to them that most Indian children don't get the same education as they do but there are good and bad in every nationality as well as clean and dirty in every nationality, and we have human feelings just as you.

This type of thing could be done all over B.C. to counteract the ideas promoted by the cowboy and Indian programs on T.V. Children of communities not too near a reservation could get first hand knowledge of Indians to dispel the idea that we are still savages ready to scalp them.

THE GRADE 4 LEVEL seems an ideal time to impress these politicians of tomorrow that we are human too.

I cannot close without mention of The Native Voice, the official organ of the Native Brotherhood. This newspaper, about Indians past and present, is published by a wonderful friend of ours, Maisie Hurley who, although she is Scottish, terms herself an Indian and is a wonderful friend of all Indians.

She has not been well lately but we do hope she will be spared to us for some time yet as we need people like her to help us find our place in today's civilization.

I sell subscriptions to this magazine and will appreciate you consulting me at any time and will be happy to answer any questions you might like to ask.

In conclusion, I would also like to thank Hilda Kristiansen, the chairman of this committee for her untiring efforts on our behalf in spite of her very heavy schedule in connection with this convention.



THE WINNER

Margaret Nicolaye, left, pictured here with her sisters Betty and Lena, won first prize in the essay contest sponsored this year by the B.C. Indian Arts and Welfare Society.

Winning Essay

A Prayer Heard

• First prize of \$25 was awarded Margaret Nicolaye, 14, a pupil at the Kyuquot Indian Day School on the west coast of Vancouver Island, for the accompanying essay. The competition, sponsored by the B.C. Indian Arts and Welfare Society, will be an annual event. This year it was confined to the Vancouver Island School District but it is hoped to extend its scope.

By MARGARET NICOLAYE

NOT very long ago there lived an old woman who was very poor and had no close friends at all.

She used to go around every day to every house trying to find her meal from the other people.

One day this little old woman couldn't find a place to eat and nobody seemed to want her any more.

She was disappointed and she was kind of mad. She made up her mind to move away from the people.

She moved away to the other side of the village.

She took every little thing she had and she moved into a small cave.

Living in the cave, she was not very happy. She used to go down to the beach to gather up some driftwood for her fire every day and when the tide was low she used to go down to dig for clams and sea mussels.

It was a hard time for her when the weather was bad. She couldn't get most of the sea foods she was living on.

She used to spend most of the day by singing and praying that she might find some better food to eat and a better place to live.

ONE DAY after a big storm was over she found a small fish, a rock cod. She was happy to find it, but not quite satisfied with it,

she would rather find something bigger. So she thought she could use this little fish for praying for a bigger one.

She didn't pick it up, she tied up the little fish with a line and left it at the same place, and at night she stayed up praying all night and between prayers she sang some old songs. She was praying for a bigger fish.

Early in the morning at day break, she went down to see the little fish. She was still praying, and making herself believe that this small fish was a whale, she pulled on the line and dragged the fish up a little ways and she went back to her cave and went to sleep.

She slept all day. In the evening she woke up and started praying again for a bigger fish. She did the same thing for four nights and every morning she pulled up the fish a little ways. Storm came up again for a few days more.

At the end of the storm, it was also her last night of prayers.

THE MORNING came, she put her blanket on and went down the beach to look around. She didn't go very far and to her surprise she saw with her own eyes a big dead whale which drifted ashore and to her beach that stormy night.

At first she didn't know what to do. She knew that her prayers were heard.

She started singing her songs and she built a big fire on the beach and all the people were wondering what was the matter with the old woman.

The couple who hated her the most were the first ones to come to see her. They were very much surprised to see the big fish.

All the people came over and the big fish was cut up and all the Kyuquot tribe had a good share of the whale. And the little woman was looked after by every member of the tribe ever since.

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The Protection of Native Races

The Reverend Dr. Tucker was the beloved pioneer Church of England Rector of Christ Church, Vancouver, in the 1890s. Afterwards, he became the Dean of St. Paul's Cathedral in London, Ontario. This article is printed with the kind permission of his daughter-in-law, Mrs. Gilbert N. Tucker of Vancouver.

Rev. Dr. Tucker's Historic Appeal on Behalf of the Indians of British Columbia

An address delivered upon the occasion of a luncheon held at Toronto on March 18, 1914.

THE Native Race Question is one that affects Governments, Missionary Societies, Native and ruling races throughout the world. It is a universal question. It is the outstanding problem of South Africa. It spreads over the whole continent and comes to a head in the Congo.

It extends over the whole rubber-producing countries of South America and comes to a head in Putumayo. It is one of the main problems of Mexico, the United States and Canada. And there are Native Race Protection Associations in the leading countries of the world — in Switzerland, Italy, Portugal, France, Great Britain, Australia, and the United States.

This newly formed Association will enable Canada to join hands with the other kindred Associations, and help to bring the moral forces of Christendom and Civilization to bear upon the Native Race Question throughout the world.

MOST IMPORTANT

And in Canada the Indian Question is, or ought to be, one of the most important problems. The Indians are the original inhabitants of the land. We have inherited this magnificent Dominion from them. We have destroyed their hunting grounds and taken their livelihood from them. We have decimated them with our diseases and our fire water, and degraded them with our vices.

We owe it to them to do all in our power to help them, and it is well within our power to do so effectively. And in this, the one object we should have in view is to raise them to the status of citizenship.

For this purpose we have splendid instruments in our hands in the Reserves, the complete system of Boarding, Residential and Industrial Schools, and the Indian Fund.

Now, in the nature of things, Governments move only as they are urged on by public opinion. This newly-formed Association can arouse and educate public opinion to support the Government in any effort they may make for the solution of the Indian problem.

Then there is the Indian Land Question in British Columbia. As this is a problem of immediate and urgent importance, it calls for a somewhat fuller and more detailed treatment.

FULLY QUALIFIED

At the outset it may be said that there are twenty-five thousand In-

dians in British Columbia, and that they are, especially in the North, among the most intelligent, self-reliant and progressive Indians in the Dominion.

Many of them now are fully qualified to become citizens, but owing to the special laws by which they are governed, it is almost impossible for them to do so. We have christianized them in our churches and educated them in our mission schools.

It is only reasonable to expect that they should think and desire to act for themselves. They are banded together in an Indian Association, so that it is possible to ascertain their desires and hopes.

LANDS BELONG TO US

Now they say: "We are the original inhabitants of this country. From time immemorial our fathers have hunted in its valleys and fished in its streams, and their remains have been laid to rest on all its hillsides. We and our children have a right to an adequate place in its spacious areas."

"As the original inhabitants of the land we have special claims, apart from those which belong to us as mere human beings. No race of new-comers, even though they are white, and civilized and christian, and rich and strong, are entitled totally to disregard these claims."

"Furthermore, we plead the provisions of the Proclamation of King George the Third in 1763, which places the Indian territory under the sovereignty and protection of the British Crown, and which forbids all loving subjects to encroach on that territory without the special sanction of the Crown. We plead the protection of the King of England."

"We are willing, however, to submit our claims to the highest Court in the Empire, and we agree to abide by the result."

This would seem to be a reasonable plea, and to be urged in a moderate and convincing manner.

GOVERNMENT UNREASONABLE

The Government of British Columbia, on the other hand, takes a position that can scarcely be said to be as reasonable or as convincing. They say frankly that the Indians have no claims that deserve to be considered or need be submitted to the courts. The Province belongs exclusively to the white men, who are justified in meting out to the Indians whatever treatment may seem good to them.

They, in consequence, refuse to submit the case to the courts, and they proceed to sell the land to settlers and speculators without any regard to the claims of the Indians. This has led to widespread dissatisfaction and unrest among

the Indians.

Now, what has been the attitude of the Canadian Government in regard to this Indian Land Question in British Columbia?

In dealing with the Indians, throughout the Northwest, the Canadian Government has frankly recognised the Indian title, and has treated with the Indians on that basis.

The first plank in their policy has been to extinguish the Indian title, and to satisfy the Indian claims by compensation in the form of reserves, annuities and educational advantages. This has led to the chain of Indian Reserves extending over the face of the plains, and to a complete system of Indian Schools, which, though carried on by the churches, has been liberally supported by the Government.

ISSUE AT CONFEDERATION

When British Columbia entered the Confederation, the Indian Question immediately arose between the two Governments. British Columbia said, the Indian claims have no foundation. The Dominion said, with equal emphasis, the Indian claims are well founded.

On that ground, the Dominion took its stand, and even went so far as to say that the Indians would be justified in resorting to force to vindicate their claims.

This stand may be seen in State papers of the time, and both the Department of Justice and the Department of the Interior are committed to it. And the Governor-General of the day, Lord Dufferin, one of the greatest statesmen of the Victorian era, upon the occasion of his memorable visit to British Columbia, boldly stated that British Columbia was making a mistake in not recognising the Indian title and treating with the Indians on that basis, and stood alone among the Provinces of the Dominion in taking such a stand.

So the matter stood forty years ago. This much, however, was accomplished. A commission was appointed by the two Governments, which went over the ground and delimited a number of Reserves, which were to be handed over to the Dominion Government, to be held by them in trust for the Indians. In defining these Reserves, however, the commission never sought the consent of the Indians. And though forty years have elapsed, the Reserves have not been handed over to the Dominion Government.

LONG QUIET PERIOD

Then came a long period of quiet, during which the Indians were undisturbed in their valleys, and only asserted their claims in an intermittent manner. But in recent years, owing to the inrush of settlers and the sale of land on a large scale, the question has once more become acute.

Sir Wilfrid Laurier, as Prime Minister of Canada, on his recent visit to the Pacific Coast, assured the Indians at various points that they would be protected by the Canadian Government, and that

their claims would be submitted to the Judicial Committee of the Privy Council.

And to an important deputation from the "Friends of the Indians" and the "Moral and Social Reform Council of Canada" that waited upon him in Ottawa, he said, putting the whole case in a nutshell: "The Indians make certain claims; the Government of British Columbia denies those claims; the courts exist for the express purpose of deciding such conflicting contentions; and the Government of Canada, as guardian of the Indians, will do all in its power to have the case submitted to judicial determination; for it is the part of good government to see that no section of the population should be dissatisfied."

And the submission to the courts has been frustrated by the refusal of British Columbia and the constitutional difficulty of bringing a Government into court against its will.

And the refusal of British Columbia remains a mystery, for it has never deigned to give a reason for its refusal.

It is open to the man on the street to suspect that it knows the weakness of its case, and is afraid of the result of a judicial decision.

PROTECTION OF RIGHTS

Thus stood the case on the advent of the present Government of Canada to power. To a deputation that waited on that Government, the then Minister of the Interior gave the assurance that the rights of the Indians would be protected.

Accordingly, a commissioner was appointed to treat with the Government of British Columbia on the subject. And, marvellous to relate, an arrangement was arrived at, in a few weeks, on that long-standing and very difficult question. That arrangement purported to be a complete and final settlement of the whole matter.

The facility with which it was reached, however, may be accounted for by the fact that it ignored all the knotty points in the situation. It dealt only with the Indian Reserves. It did not ask consent of the Indians. And it left entirely out of account the core of the whole question, the Indian title.

On such a basis it must remain a mere arrangement, and not a just or adequate or permanent settlement, for it ignores the whole case of the Indians. It is a reversal of the policy pursued consistently for forty years by the Canadian Government, which either maintained the claims of the Indians or judged that at least those claims should be submitted to judicial determination.

It comes perilously near to being a breach of trust, and that the most sacred trust, the duty of a strong and enlightened nation towards its weak, helpless and dependent wards. It must leave an indelible stain on the fair name of Canada.

It is inconceivable that the Canadian people, knowing the facts of the case, would sanction such a course as that.

NATIVE SUPPORTER

We have with us today Mr. A. E. O'Meara, the man who has been most closely identified with the efforts on behalf of the British Columbia Indians. At one time, as you know, he was a barrister in Toronto, but even then he took a deep interest in religious and mis-

(Continued on Page 8)

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— Vancouver, B.C. —

Pilgrimage Leader Extends His Thanks

Mrs. Maisie Hurley,
Publisher, The Native Voice,
Vancouver 3, B.C.
Dear Maisie:

We had such a wonderful time
in Vancouver. We all wish to come

back there to live the rest of our
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the leadership of yourself as editor
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We are wondering if your special
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We also believe that the Pauline
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(Continued from Page 7)

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constitutional questions that are
involved in this great national
issue.

This newly formed Association
can, and I hope will, stand behind
the "Friends of the Indians of Brit-
ish Columbia" and Mr. O'Meara
as their representative, and see
that justice shall be done in this
important matter.

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No. 10.

VANCOUVER, B.C., OCTOBER, 1961

PRICE 10 CENTS

Native Students Win Scholarships

Twenty-six Canadian Natives have been awarded scholarships ranging from \$250 to \$1,750 to further their education, eight more than the previous high of 18 in the years since 1957, the date the program was instituted.

In making the announcement in the House of Commons September 19, Minister of Citizenship and Immigration Ellen Fairclough said

Percy Paull Joins 'Voice'

The Native Voice has added to its editorial staff a man whose name is known throughout Canada and in many parts of the United States.

He is Percy Paull, the only son of the late Andy Paull, great Indian leader whose name is legend. Mr. Paull will become Inland and lower mainland associate editor of the Native Voice.

In announcing his decision to join The Voice, Percy Paull said he had been asked by many of his father's friends and associates to carry on the work of Andy Paull on behalf of his people.

He said he sees The Native Voice, second oldest Indian paper in both Canada and the United States, as a means of speaking to a wide section of Indians in both countries.

In an interview with publisher Maisie Hurley, he laid stress on the land question and the need for recognition of the Native claims. "Our rights must be fully protected," he declared.

Mr. Paull said he thought one of his projects would be the formation of a study group with the aim of uniting all interested groups. Purpose will be to strengthen the Indians of British Columbia in their efforts to save their lands and to stiffen their fight against "extermination by assimilation."

the awards included "eight for university training, three for teacher training, four for nursing, six for various kinds of vocational training, four for studies in the arts, and for the first time, one for forestry."

Following are the awards by band and by region:

B.C. REGION

Catherine Leo, Kyuquot, University scholarship, University of B.C., arts, \$1,200.

Rennie Brown, Gitlakdamix, teacher training scholarship, University of Alberta, \$1,200.

William Etzerza, Tahltan, vocational scholarship, commercial training \$1,050.

SASKATCHEWAN REGION

Thomas Stevenson, Cowessess, cultural scholarship in Music, \$850.

David Sparvier, Cowessess, university scholarship, University of Ottawa, arts, \$1,300.

Harvey Tootosis, Poundmaker, University of Saskatchewan, engineering, \$1,375.

Ida Ruth Crowe, Piapot, teacher training scholarship, \$1,250.

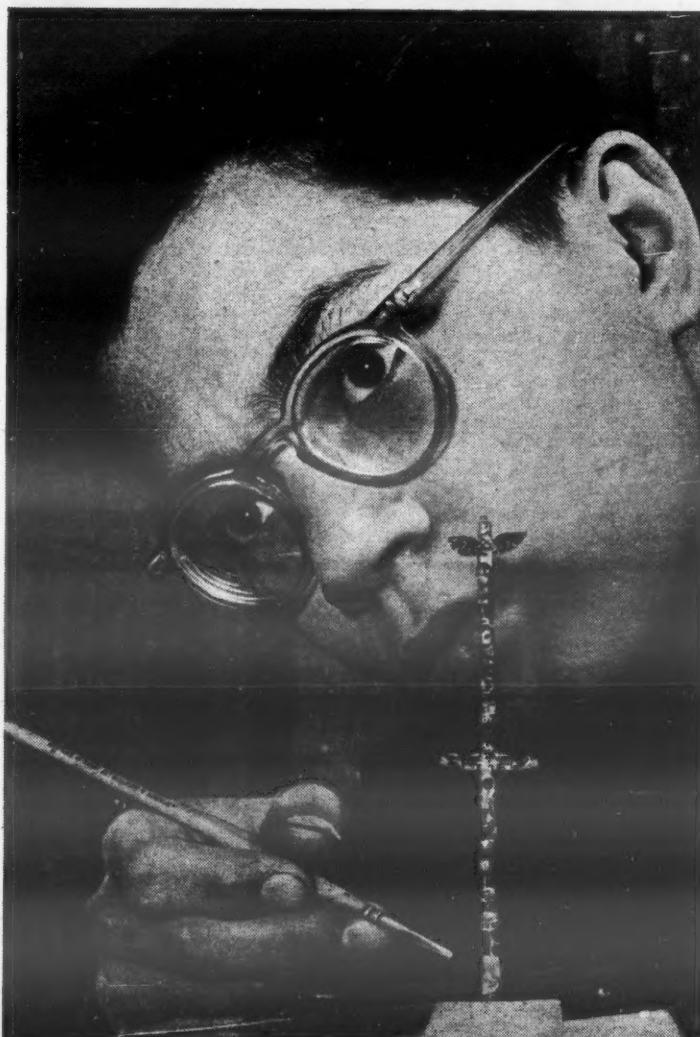
Rosella McKay, Kahkewistahaw, nursing scholarship, \$525.

Bernice Stonechild, Muscowpetung, nursing scholarship, \$525.

NORTHERN ONTARIO

Joseph Land, Islington, cultural scholarship in art, Manitoba University, \$1,500.

(Continued on Page 4)



YOUTHFUL TOTEM CARVER David Neel (Gla-Gla-Kla-Wis) is pictured. It was presented to Bob Hope during a visit to British Columbia. The very promising young artist, son of Ellen and Ted Neel of Aldergrove, was killed in an automobile accident last month.

We Lost Our Dear Gla-Gla-Kla-Wis

Gla-Gla-Kla-Wis has gone. David Neel, son of our famous British Columbia totem carver Ellen Neel

died on Sunday, September 10, following a car accident in the United States.

He was the grandson of the famous old-time Native carver Charlie James, whose totems are recognized throughout the world as among the greatest creations in this art form.

With his grandfather and his mother as inspiration and guide, Gla-Gla-Kla-Wis at 24 had emerged not only as a fine carver in his own right but as a painter, his art always reflecting a deep love of his Indian heritage.

Somehow, words cannot convey our feelings of grief.

David was part of The Native Voice. It was he who painted the cover on our special 1958 Centennial Edition and as a result made that number virtually a collector's item.

Natives from many tribes in British Columbia joined a large number of non-Indian friends in

I strove with none for none was worth my strife.

Nature I loved, and next to nature art. I warmed both hands before the fire of life;

It sinks and I am ready to depart.

—WALTER SAVAGE LANDOR

paying tribute to this young man of great promise during funeral ceremonies in Vancouver. It was a sad farewell to one they loved, respected, and admired.

David left a young wife, Norah, 19, and a son, David, 16 months, his dear parents Ellen and Ted, four sisters and two brothers. We extend our deepest sympathy to them in their great and untimely loss.

In the words of our dear friend, Ho-Chee-Nee, "Always remember that God's hand is on your shoulder."

—Maisie Hurley

Request to Grant Indians Full Liquor Rights Denied

VICTORIA — Attorney-General Bonner said late last month he has been unsuccessful to get the federal government to concede full liquor rights to British Columbia Natives.

His latest request, in a letter to Citizenship Minister Fairclough September 19, brought a negative response, said Mr. Bonner. This time he asked for complete exemption of all B.C. Indians from liquor restrictions under the Indian Act.

It followed a motion of the B.C. legislature last winter calling for federal action to untangle a legally complicated situation in the province.

The federal Indian Act allows Indians to have liquor rights if a

band is held by bands, who are scattered on 200 reserves.

This just won't work in B.C., said Mr. Bonner, because Natives from

one band might be in a dozen or more reserves.

"We want no discrimination at all in B.C.," said Mr. Bonner.

He said all Natives should be allowed to purchase liquor in govern-

ment liquor stores and to drink it in public outlets as well as at home.

Pilgrimage Leader Extends His Thanks

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